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Adams

Historical Discourse Delivered
at the Celebration of the
Two-Hundreth Anniversary of
the Formation of the North Church



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Katharine J. Richmond

From Dr. Fred Hooper Hayes of Dover
1932



OLD NORTH MEETING HOUSE. BUILT 1713, REMOD. 1837, TAKEN DOWN 1854.

AN HISTORICAL DISCOURSE

DELIVERED AT THE CELEBRATION OF THE

TWO-HUNDREDTH ANNIVERSARY

OF THE FORMATION OF

THE NORTH CHURCH,

PORTSMOUTH, N H.,

JULY 19, 1871,

BY REV. GEORGE M. ADAMS,

PASTOR OF THE CHURCH.

PUBLISHED FOR THE CHURCH.

PORTSMOUTH:

FRANK W. ROBINSON.

1871.





MEMORIAL SERVICES.

THE NORTH CHURCH in Portsmouth, N.H., celebrated the second centennial anniversary of its formation on the nineteenth and twentieth days of July, 1871. A Committee of Arrangements from the church and parish was appointed some weeks previously, to whom was given the entire charge of the celebration, and by whom were appointed sub-committees on Invitations, on Hospitality, on Music, and on Decorations.

Invitations were sent to the former pastors who were living, and to former members and their families, so far as they could be ascertained, to be present; also to many churches and clergymen in this city and other places. There were present of the former pastors of the church, Rev. HENRY D. MOORE of Cincinnati, O.; Rev. LYMAN WHITING, D.D., of Janesville, Wis., and Rev. WILLIAM L. GAGE of Hartford, Conn.; and a large number of former members and friends of the church, and clergymen from abroad.

The Meeting-house was elaborately and beautifully decorated with evergreen and flowers ; festoons and wreaths were suspended from the ceiling and the galleries, the organ, and the ends of the auditory ; and in the recess back of the pulpit was an emblematic device, with the name of the church, the date of its organization, and the names of the pastors.

The singing was by a volunteer choir of about forty singers, conducted by the organist of the parish ; and consisted of anthems and ancient chorals and fugues. In some of the tunes the congregation joined, and the effect was very grand.

The Memorial Services were as follows : —

WEDNESDAY, AT 2.30, P.M.

VOLUNTARY ON THE ORGAN.

ANTHEM.

"SOUND THE LOUD TIMBREL."

SELECTIONS OF SCRIPTURE.

PSALMS lxxvii. 1, 5, 11-15 ; lxxviii. 2-7, 72 ; AND cxvii.

READ BY REV. HENRY D. MOORE, FROM THE BIBLE WHICH BELONGED
TO SAMUEL HAINES, FIRST DEACON OF THE CHURCH. THE BIBLE
WAS OF THE GENEVA VERSION, PRINTED IN 1699.

PRAYER.

BY REV. WILLIAM L. GAGE.

HYMN.

BY THE CHOIR AND CONGREGATION. — TUNE, MEAR.

OH! 'twas a joyful sound to hear
Our tribes devoutly say,
"Up, Israel, to the temple haste,
And keep your festal day!"

At Salem's courts we must appear,
With our assembled powers,
In strong and beauteous order ranged,
Like her united towers.

Oh, pray we then for Salem's peace!
For they shall prosperous be,
Thou holy city of our God,
Who bear true love to thee.

HISTORICAL DISCOURSE.

BY REV. GEORGE M. ADAMS,

TWELFTH PASTOR OF THE CHURCH.

In the midst of the discourse the pastor paused, and
Rev. EDWARD A. RAND read, and the choir and congrega-
tion sang, to the tune of Old Hundred, —

Memorial Services.

ALL people that on earth do dwell,
 Sing to the Lord with cheerful voice ;
 Him serve with fear ; his praise forth tell ;
 Come ye before him and rejoice.

Oh ! enter, then, his gates with praise :
 Approach with joy his courts unto ;
 Praise, laud, and bless his name always,
 For it is seemly so to do.

 PRAYER.

BY REV. DR. LYMAN WHITING.

 HYMN.

READ BY REV. WILLIAM W. DOW OF WATERFORD, ME., SUNG BY
 THE CHOIR AND CONGREGATION. — TUNE, ST. MARTIN'S.

LET children hear the mighty deeds,
 Which God performed of old, —
 Which in our younger years we saw,
 And which our fathers told.

Our lips shall tell them to our sons,
 And they again to theirs ;
 That generations yet unborn
 May teach them to their heirs.

Thus they shall learn, in God alone
 Their hope securely stands ;
 That they may ne'er forget his works,
 But practise his commands.

BENEDICTION.

BY REV. GEORGE E. ADAMS, D.D.

On WEDNESDAY EVENING, at 7 o'clock, there was a social levee and festival in the Chapel on Middle Street ; the company consisting of the guests of the church and members of most of the families of the parish, — two tickets being furnished to each family. A blessing was asked by Rev. Dr. C. W. WALLACE of Manchester, N.H. ; after which, a sumptuous collation, provided by the ladies, was partaken of. At 8 o'clock the doors were thrown open to all ; and a large party enjoyed an hour of social converse with old friends and new. The levee was closed with prayer by Rev. J. H. STEARNS of Epping, N.H.

On THURSDAY MORNING, at 10 o'clock, there were services in the meeting-house, consisting mainly of addresses and reminiscences by former pastors, interspersed with singing, as follows : —

SINGING.

" STRIKE THE CYMBAL,"

PRAYER.

BY REV. EPHRAIM W. ALLEN OF HAVERHILL, MASS.

SCRIPTURE READING.

PSALM CXXVI.

FROM REV. JOSHUA MOODEY'S BIBLE, BY REV. S. H. WINKLEY OF BOSTON.

Memorial Services.

HYMN.

READ BY REV. WILLIAM A. RAND OF SEABROOK, N.H. — TUNE, LENOX.

YE tribes of Adam, join
With heaven and earth and seas,
And offer notes divine
To your Creator's praise :
Ye holy throng of angels bright,
In worlds of light, begin the song.

ADDRESS.

BY REV. HENRY D. MOORE.

ADDRESS.

BY REV. LYMAN WHITING, D.D.

SINGING.

"THE LORD WILL COMFORT ZION."

ADDRESS.

BY REV. WILLIAM L. GAGE.

ADDRESS.

BY REV. RUFUS W. CLARK, JUN.,

RECTOR OF ST. JOHN'S CHURCH IN THIS CITY, SON OF THE EIGHTH PASTOR OF THE CHURCH.

SINGING.

ANCIENT FUGUE.

FROM the third heaven, where God resides, —
That holy, happy place, —
The New Jerusalem comes down,
Adorned with shining grace.

How long, dear Saviour ! oh, how long
Shall this bright hour delay ?
Fly swifter round, ye wheels of time !
And bring the welcome day.

ADDRESS.

BY HON. EZRA A. STEVENS OF MALDEN, MASS.

POEM. — "A TEA-PARTY IN THE OLD NORTH CHURCH."

BY REV. EDWARD A. RAND OF BOSTON.

ADDRESS.

BY JOHN STAVERS, ESQ.

ADDRESS.

BY REV. GEORGE E. ADAMS, D.D., OF ORANGE, N.J.

HYMN.

BY THE CHOIR AND CONGREGATION. — TUNE, PETERBOROUGH.

O LORD! our fathers oft have told,
In our attentive ears,
Thy wonders in their days performed,
And elder times than theirs.

For not their courage nor their sword
To them salvation gave;
Nor strength that from unequal force
Their fainting troops could save.

As thee, their God, our fathers owned,
Thou art our sovereign King:
Oh, therefore, as thou didst to them,
To us deliverance bring!

PRAYER AND BENEDICTION.

BY REV. GEORGE E. SANBORN OF HARTFORD, CONN.

ON THURSDAY AFTERNOON, in the meeting-house, the
Sacrament of the Lord's Supper was administered:—

SCRIPTURE READING AND INTRODUCTORY
REMARKS.

BY REV. WILLIAM L. GAGE.

PRAYER, REMARKS, AND DISTRIBUTION OF
THE BREAD.

BY REV. LYMAN WHITING, D.D.

PRAYER, REMARKS, AND DISTRIBUTION OF
THE CUP.

BY REV. HENRY D. MOORE.

CONCLUDING REMARKS.

BY THE PASTOR.

HYMN.

SUNG BY THE CONGREGATION.

Now to the Lord, who makes us know
The wonders of his dying love,
Be humble honors paid below,
And strains of nobler praise above.

'Twas he who cleansed our foulest sins,
And washed us in his precious blood ;
'Tis he who makes us priests and kings,
And brings us rebels near to God.

To Jesus, our atoning Priest,
To Jesus, our eternal King,
Be everlasting power confessed !
Let every tongue his glory sing.

BENEDICTION.





HISTORICAL DISCOURSE.

WE attempt, this afternoon, to trace the history of this church from that summer's day in 1671, when the church was organized, to the present time.

It will be interesting, however, to glance at the religious history of the Piscataqua Colony for the half-century which preceded the formation of the first church in it.

The colony was planted in the spring of 1623; but the number of the colonists was quite small for the first eight years, perhaps not exceeding twenty or thirty.¹ In 1631, fifty or sixty new immigrants arrived, including twenty-two women. The custom of the other colonies in New England would lead us to suppose that now, with numbers approaching a hundred, the colony would have its regular religious institutions; but there is no evidence of any movement in that direction till seven years later.

It is to be remembered, in explanation of this delay, that

¹ Hubbard, chap. xxxi., says there were only three houses here in 1631.

the settlement was less compact than the most of the other colonies. The first landing had been made at what is now Odiorne's Point, three miles from this place. There the manor-house, afterwards called "Mason's Hall," was built, and salt-works and fisheries were established.

The "Great House" was erected in 1631 in this vicinity. Its site is now the corner of Court and Water Streets. The larger number of the colonists were divided between these two localities, three miles apart. Some of the settlers were also on Great Island, and some, probably, within the present territory of Greenland and Newington.

But no doubt there must be added to any other reasons for the delay in establishing public religious worship in the colony, this weighty one, — that the minds of the first settlers were not much inclined towards religion. This has been the current opinion; and there are some hints in contemporary writers which tend to confirm the tradition. Thomas Dudley, afterwards governor of the Massachusetts Colony, writing in March, 1631, from Boston, to the Countess of Lincoln, in England, says, in speaking of some unruly spirits in their colony, "Others, also, afterwards hearing of men of their owne disposition, which were planted at Pascataway, went from us to them, whereby, tho' our numbers were lessened, yet we accounted ourselves nothing weakened by their removeall."¹ Gov. Winthrop makes a like complaint against "those of Pascataquack," saying that "it was their usual manner (some of them) to countenance all such lewd persons as fled from us to them."²

The Puritan governors may not have been entirely free

¹ N.H. Hist. Coll., iv. 232.

² Winthrop, i. 269.

from prejudice in their judgment of this colony, but here and there an incident has been preserved which makes it hard for us to combat their representations.

We are told that, in December, 1633, "one Cowper, of Pascataquack, going to an island upon the Lord's Day to fetch some sack to be drank at the Great House, he and a boy coming back in a canoe (being both drunk) were driven to sea, and never heard of after."⁴ The author of "The Annals of Portsmouth" is authority for the well-known story that a reverend divine, at a later day, preaching here against the depravity of the times, said, "You have forsaken the pious habits of your forefathers, who left the ease and comfort which they possessed in their native land, and came to this howling wilderness to enjoy without molestation the exercise of their pure principles of religion." He was interrupted by one of the congregation, who said, "Sir, you entirely mistake the matter: our ancestors did not come here on account of their religion, but to fish and trade." It cannot be doubted that the religious and moral tone of the colony was very different from that of the Plymouth and Bay Colonies.

The first house of worship in Portsmouth was erected as early as 1638. It stood where the house of Mrs. John K. Pickering now stands, on Pleasant Street. The first minister was Rev. Richard Gibson. He was of the Church of England, and, no doubt, represented the religious views of the leading inhabitants at that time. He officiated in the chapel in August, 1638, and continued here as late as November, 1640.⁵

⁴ Winthrop, i. 120.

⁵ Dr. George G. Brewster, in *Portsmouth Journal*, July 8, 1854. But Folsom's *History of Saco and Biddeford* says, "At the close of 1640,

On the 25th of May, 1640, twenty of the inhabitants "of the lower end of Pascataquack" conveyed by deed to Thomas Walford and Henry Sherburne, "Church-wardens of this Parish," and their successors, the "parsonage house with a chappell thereto united, as alsoe fiftie acres of glebe land." "And forasmuch," the deed continues, "as the said parishioners have founded and built ye said parsonadge house, chaple with the appurtinances at their owne proper costs and charges, and have made choyse of Mr. Richard Gibson to be ye first parson of ye said parsonadge, soe likewise whensoever the said parsonage happen to be voyd by death of ye incumbent, or his time agreed upon expired, that then the patronadge presently and nomination of ye parson to be vested and remane in ye power and election of ye said parishioners or ye greater part of them forever." The glebe land conveyed by this deed was in two parcels. Thirty-eight acres of it was "thus to be taken, that is to say, ye full tenth part of ye fresh marsh lying at ye head of Strawberry Banke Creeke, and that being meeted and bounded to take the remainder of the thirty-eight acres next adjoyning to ye said marsh." Strawberry-Bank Creek is still known as "the Creek;" and the land here given lay probably some distance west from the creek bridge. The smaller and more valuable

or early in the following year, Mr. Gibson removed (from the vicinity of Saco) to Portsmouth." The deed of 1640 shows that Folsom cannot be quite right.

Winthrop (i. 327), under date Feb. 20, 1639-40, speaks of "some gentlemen at the (Pascataquack) river's mouth, who had lately set up common prayer."

In an inventory of goods at Piscataway, made July, 1635, are the following: "For Religious Use: 1 great Bible, 12 service-books, 1 pewter flagon, 1 communion cup and cover of silver, 2 fine table-cloths, 2 napkins." — *Prov. Papers of N. H.*, i. 116.

portion of the glebe was twelve acres in what is now the central part of the city. It is thus described in the town records : "The twelve ackers of land belonging unto the meeting house doth take its beginning from the great pine by the sayd house, west and by south towards Goodman Humpkins, his hous which he bought of Roger Knight, full thirty polls : from the end of the sayd thirty polls, up the hill, north and by west, full fifty-six poll : from the sayd fifty-six polls end diu east forty-six, unto a forked pine marked with three noches : from the said forked pine, south and by east full forty-four polls, unto the befor menshoned great pine." As the great pine and the forked pine and Goodman Humpkins's house are no longer available landmarks, the glebe may be described as a square lot of land, of which the boundary ran from the east corner of this church, up Congress Street, to a point a little beyond Chestnut Street, so as to include the Kearsarge House ; thence southerly, parallel with Chestnut Street, to the South Mill-pond ; thence easterly, passing this side the Universalist Church, to Pleasant Street, and up Pleasant Street to the east corner of this house.

The glebe land was in later years controlled by the town, which was then identical with the parish ; and early in the eighteenth century the larger part of this twelve acres was disposed of upon long leases, very little to the advantage of church or parish.

After Mr. Gibson left Portsmouth, the chapel and glebe seem to have been used, without any question or protest, in maintaining such form of worship as the majority of the inhabitants, that is of the parish, saw fit ; and that was the Congregational form.

But some have questioned whether, under the deed, the chapel and glebe ought not to have been reserved exclusively for Episcopal services. The intention of the persons who subscribed the deed of 1640, can at this day be learned from two sources only, — from the language of the deed, and from the acts of the subscribers. The deed provides that the majority of the parishioners shall choose the “parson.” This rule seems to have been followed. But, it is said, the clergyman who was officiating when the deed was given was of the Church of England, and the leading men of this colony were attached to that form of worship. This is very true. But there is no evidence that *all* who subscribed the deed were attached to the Church of England. It is, on the contrary, altogether probable, that some of them were not, and that the deed was *purposely* drawn so as to lay a foundation for public worship in the colony, but to leave the choice of the clergyman, and so, of course, the form of worship, to be determined by the vote of the inhabitants from time to time. But there is another and very important source of information as to the intention of the subscribers to the deed ; that is, their own acts with respect to the form of worship maintained in the colony. Twenty men signed the deed. They conveyed the chapel and glebe to two church-wardens. One of the wardens was a subscriber to the deed: the other was not. Adding to the twenty subscribers the warden who was not a subscriber, we have twenty-one men concerned in the deed, probably the entire adult male population of the colony who were not servants.

There is, on the town records, a list of the inhabitants of Portsmouth, who, in 1659, subscribed to the maintenance

of Mr. Moodey ; and there is a similar list of the subscribers in 1671. Of the twenty-one men who were concerned in the deed of the glebe, five had died before 1659 ; one had gone from the country ; the names of eight others do not appear in a list of the inhabitants in the year 1657, and these eight therefore had, no doubt, either died or removed from Portsmouth. Seven only of the twenty-one were living here in 1659. Of these seven, six, including both the church-wardens named in the deed, subscribed to the maintenance of Mr. Moodey. It is uncertain whether the seventh subscribed or not. In 1671, three only of the twenty-one connected with the deed of thirty years before were living in Portsmouth : two of these subscribed then to Mr. Moodey's support. The third refused to do so : he had subscribed in 1659, and had previously been active in measures for obtaining Congregational ministers to preach in the chapel. The fact, that, almost without exception, the men who gave the chapel and glebe, so far as they were still here, co-operated in sustaining Congregational worship on that foundation, does not show of necessity that they were not adherents to the Church of England ; but it does show that they assented to the use which was made of the glebe, and it *implies* that they saw in that use no perversion of the gift.⁶

In 1641 Portsmouth and Dover put themselves under the jurisdiction of Massachusetts ; and in May, 1642, the authorities of Massachusetts suspended, so far as these towns were concerned, the law restricting the right of suffrage to members of the church, and provided that "each inhabitant

⁶ Two of the signers of the deed (apparently) became afterwards members of this church.

of Piscataqua who was previously free" should have "the liberty of a freeman in the management of municipal affairs and election of deputies to the General Court, though he be not a church-member."⁷

Mr. Gibson was, so far as is known, the only Episcopal clergyman who officiated here in the early history of the colony. Soon after he left, Mr. James Parker, who was of the Congregational church, but who had not before been a minister, came by invitation of the town, and preached with much success. Gov. Winthrop says, in December, 1642, "those of the lower part of the river Pascataquack invited one Mr. James Parker of Weymouth, a godly man and a scholar, one who had been many years a deputy for the public court, to be their minister. He, by advice of divers of the magistrates and elders, accepted the call, and went and taught among them this winter; and it pleased God to give great success to his labors, so as above forty of them, whereof the most had been very profane, and some of them professed enemies to the way of our churches, wrote to the magistrates and elders, acknowledging the sinful course they had lived in, and bewailing the same, and blessing God for calling them out of it, and earnestly desiring that Mr. Parker might be settled amongst them." But Mr. Winthrop adds, "most of them fell back again in time, embracing this present world."⁸ Mr. Parker probably remained here about three years, as a letter of his to Gov. Winthrop is preserved, dated, "Straw Berrie Bancke the 28th of the 5th '45;"⁹ and, by another letter, he appears to have been at Barbadoes in April, 1646. It is not known who preached

⁷ Felt's *Eccles. Hist. of New England*.

⁸ Winthrop, ii 93.

⁹ IV. Mass. Hist. Coll., vii, 441, ff. Hutchinson Papers, 155.

here from 1646 to 1653 ; but the town records have entries respecting " the rate for the minister's wages," &c., which indicate that religious services were not altogether suspended through those years.

The number of inhabitants in this plantation, including the present territory of Portsmouth, Newcastle, Rye, Greenland, and Newington, had risen in 1653 to about two hundred.

The third preacher in Portsmouth, of whom we have knowledge, was Mr. James Brown. It stands in the town records, that, " at a publique meeting held the eleventh of Aprill, 1655, the inhabitants do generally acknowledge that they are willing that Mr. Browne should continue their minister as he hath been, if he be so pleased." Mr. Brown was from Newbury, of which he had been one of the first settlers, having come over from Southampton in 1635. He preached in Portsmouth probably from 1654 or earlier to 1656. He was, like Mr. Parker, not an ordained minister ; and it is not known that he continued to preach after his service in Portsmouth. Both Mr. Parker and Mr. Brown were laymen of mature years and approved Christian character, who were induced to supply for a time this destitute field.

The town records give account of repeated efforts to secure a minister during the two years after Mr. Brown left. Oct, 7, 1656: " It is agreed upon that Henry Sherburne is to goe to the westward in behalf of the whole town to seek and inquire for an able and sufficient minister, the town paying him for his pains." Oct. 27, 1656: " It is agreed upon this town meeting and voted to send to Mr. Samuel Dudlow to give us a visit to treat with him to bee

our minister." Nov. 10, 1656: "This day the townsmen have agreed with Mr. Dudlow to be our minister, and to come unto us this next spring, and to have fourscore pounds the yeare." This was Rev. Samuel Dudley of Exeter, son of Gov. Thomas Dudley of Massachusetts. If he came to Portsmouth in the spring of 1657, according to the agreement just named, his stay was brief. He had been preaching some years at Exeter, and remained there till his death in 1683. In September, 1657, "The selectmen sent Henrie Sherburne to goe to Mr. Woster with a call from the towne to be our minister, in case the town and he can agree, he giving us a visit." This was probably Rev. William Worcester of Salisbury, Mass.; but he did not permanently leave his parish there.

All the ministers in Portsmouth, down to this time, had preached in the chapel on Pleasant Street. In August, 1657,¹⁰ the town authorized the selectmen to build a new meeting-house, which was erected on the rise of ground a few rods south-east from the South Milldam, on the spot where the house of Francis S. Roberts now stands.

In Rockingham County Records, vol. ii. folio 34, is the following document :¹¹ —

¹⁰ In 1657, the citizens of Portsmouth above twenty-one years of age numbered eighty-two, indicating a population of perhaps three hundred.

¹¹ This agreement is dated 2d 10th Mo. 1659, i.e., Dec. 2, 1659. I suspect some mistake in this date. For Pendleton, the Cutts, Sherburne, and Seavey were the selectmen, authorized in 1657 to build the meeting-house; and they were not selectmen in 1659. Moreover the town records, under date of March 1, 1658-59, speak of difficulty with an individual, "conservinge some affronts in giving distast conservinge placing the neighbors in the seats in the new meeting-house."

This meeting-house was not built without some difference of opinion in the town. In the records of the General Court of Massachusetts, May 6, 1657, it

“ Articles of agreem^t made wth Jn. Huchins of y^e one party & Cap^t Bryā. Pendleto^r John Cutt & Rich^t Cutt Hen^r Sherburne W^m Seauy in y^e behalfe of the Towne of portsmouth y^e other partie fo^r y^e building of a Meeting house & repairing y^e old meet- ing house & to finish it & fitt it up for a Dwelling house fo^r our Minister. The Meeting house to be made & finished of these demencons following—40 ffeete square & 16 ffeete wall plate high—A flat Ruff & substanciall turrett wth a gallery about it. substanciall Grownd fills. wall plates & side posts of oake. A maine pillar wth braces of oake to be futably carved & y^e Arch worke. A pillar to y^e Rooff wth sufficient braces. the sides to be of Loggs 9 Inches thick, let into y^e side posts wth a rabbet—12 windowes well fitted 3 substanciall doers, a complete pulpet to reach y^e two midle posts. the sides of y^e house plained 6 foot high y^e flowers to be lade wth oke sleepers. & to be finished with planke Alsoe y^e s^d Huching hath engaged hemselfe to repair the old meeting house & to make it a fit dwelling house in manner as followeth (1) 3 grownd cills to Lay 2 at y^e sides of one p^t of y^e house & one at y^e end of y^e same. (2^d) to board y^e out side of y^e house frō fill to plate & y^e gable ends, & y^e boards to be champard. (3^{ly}) to fitt timber worke for fou^r chimneys. (4^{ly}) to make 2 p^r of staires one to y^e chambers y^e oth^r to y^e celler. (5^{ly}) A Garret flower & window at y^e east end of y^e chamber. (6^{ly}) all doers & carpenters worke for finnishng & cielling the Inside to

stands: “ In answer to the petition of several inhabitants of Portsmouth, it is ordered in answer to this petition for the settling of a minister, as also meeting-house at Portsmouth and for prevention of further inconveniences touching the same, that the petitioners nominate and choose one man, the rest of the inhabitants another, and the County Court at Dover a third, who are hereby authorized to goe on the place, and to heare what on both sides shall be alledged in the premises, and determine the same as they shall judge best conducing to the peace and welfare of the town.” — *Prov. Papers of N. H.*, i. 228, from *Mass. Records*.

y^e plate and fitting y^e place for y^e fower brick chimneys & cut y^e collar beame & make dore wayes in y^e chambers & dores from y^e wall plate to y^e garret floores, ffor w^{ch} s^d worke the pties aboue^d doe bind themselves in behalfe of y^e Towne to pay to y^e f^d Hutchins 140 : pounds in shop goods purtion & some money to y^e uallue of 5 pounds & cattle In witnifs whereof we all have fet to o^r hands this 2^d : 10th mo 1659 The said pay before expresed is to be p^d according to time as followth To say when y^e old meeting houle is repaired & y^e timber fo^r y^e new meeting house brought in place there is on fowerth part to be p^d to y^e workman (2^b) wⁿ y^e new houle is all framed then one quarter p^t is to be p^d more (3^b) when the houle is raifed & couered then is y^e third part to be p^d & Lastly when it is finished the last paym^t is to be p^d to y^e said John Huchins to all w^{ch} we have Joyntly sett to o^r hands the day and yeare before expresed. the boards nayles & plankes Loggs and Timber is to be brought in place at y^e charge of y^e Towne.

Witnifs JOHN HUGGIN	BRIAN PENDLETON	} HEN : SHERBURE }	
EDW : MELCHER	JOHN CUTT		} W ^m SEAUY }
	RICH : CUTT		
JOHN HUCHINSON IH his marke."			

Not far from the time when the new meeting-house at the South Milldam was completed, a young man, twenty-six years of age, came to Portsmouth to preach, who was to have a much larger share in shaping the religious character of the town than any who had preceded him.

JOSHUA MOODEY was born in Wales in 1632, and was brought to this country in the following year by his father, William Moodey.¹² The family spent a year or two in Ips-

¹² I am much indebted for the early history of Joshua Moodey to Biographical Sketches of the Moody Family, by C. C. P. Moody, and to a manuscript lecture on Joshua Moodey, by the late Rev. Tobias H. Miller.

wich, and removed to Newbury with the first settlers of that town in 1635. Among these settlers, William Moodey was the blacksmith or the saddler of the colony; and it is not unlikely that he united the two trades. His wife's name was Sarah.

Joshua Moodey received his early education at Newbury, graduated at Harvard College in 1653, and studied theology. While at Cambridge, he had made a public profession of religion, and joined the church in that town. Mr. Moodey probably came to Portsmouth near the close of the year 1658, or early in 1659.¹³ Mr. Moodey, while at Cambridge, had formed acquaintance in the family of "a good man called [Edward] Collins, the Deacon of the church." There were five sons and three daughters in the family. One of the sons, named John, graduated at the college in the year in which Mr. Moodey entered, and was afterward a celebrated preacher in London, where he looked after the interests of the Massachusetts Colony.¹⁴ Another son, Nathaniel, was the "much-esteemed minister" at Middletown, Conn. The oldest daughter, Sibyl, became the wife of Rev. John Whiting, first pastor of the Second Church in Hartford. But our interest, as was Mr. Moodey's, is specially for a younger daughter, named for her mother, Martha. She came to Portsmouth, probably in the year 1660, a bride twenty-one years of age, perhaps the first minister's wife that Portsmouth had seen. The housekeeping began in

¹³ Adams's Annals makes Mr. Moodey commence his labors here in the beginning of 1658; and all later historians have copied his statement. But the date of the subscription for his support, in the town records, is "14: 12 mo. 1658," i.e., Feb. 14, 1658, expressed, of course, in old style, which, in the present method of dating, is Feb. 14, 1659.

¹⁴ Hutchinson Papers, 435.

the parsonage, into which the chapel on Pleasant Street had been converted.¹⁵

The congregation increased from year to year under Mr. Moody's ministrations. When he had been here two years, the meeting-house was crowded, and it was proposed to put in a gallery.¹⁶ Two years more passed before the change was actually made; but in April, 1664, the selectmen agreed with Henry Sayward of York, to repair and finish the meeting-house, build galleries, and hang the bell; and the work was promptly completed. But in a few years the house was crowded again.

In 1669, there was granted to "Mr. Fryer¹⁷ the towne's right of twentie foote square of land between the path and Mr. Coming's fence neere the meeting-house to sett up a house and keep wood in for to accommodate himself and family in winter time when he comes to meeting." This record gives a suggestion of certain peculiar structures near the meeting-house, which were common in New England one or two centuries ago. There was no fire in the meeting-house; and, in severe winter weather, those who came from a distance needed some refuge in the intermission between the services. Some, of course, went to neighboring

¹⁵ This building had passed through repeated changes. First it was described as a "parsonage house with chapel attached," when the number of inhabitants required but narrow accommodations for public worship. Then later, all of it appears to have been used for a chapel, or meeting-house, as the colony increased; and at length, when the meeting-house at the South Mill-dam was built, this was changed again into a dwelling-house for the pastor.

¹⁶ Sept. 25, 1662. At a town-meeting, "ordered that a cage be made to punish such as sleepe or take tobacco on the Lord's Day out of the meeting, in time of publique exercise."

¹⁷ Probably Nathaniel Fryer of Newcastle.

houses of their friends. Others built for themselves what were called "Sabba-day Houses," or "Noon Houses." Sometimes four or more persons united in building one with four rooms, each ten or twelve feet square, and containing a fire-place. On sabbath morning, the family came early, built a fire, and warmed themselves before the morning service. At noon they returned to their little room, with invited friends, to eat their luncheon with cider from the cellar, to discuss the morning sermon, to read the Bible or some other religious book, and perhaps to unite in prayer. At the close of the services of the afternoon, if the weather was severely cold, they returned to the noon-house to warm themselves before going home. The fire was then extinguished, the saddle-bags gathered up, and the house locked up till the next sabbath.¹⁸

It was not till Mr. Moodey had preached here twelve years, and had gathered a congregation which could hardly find room in the meeting-house, that steps were taken towards the formation of a church. The oft-quoted "account of the gathering ye Church of Christ in Portsmouth," which may still be read in Mr. Moodey's clear hand in the first volume of the records of this church, is too important to be omitted or condensed here. It is a model of simple Christian narrative.

"PORTSMOUTH, N.E. *Anno* 1671.

"After many serious endeavors wch. had been used by ye then minister of ye place (since ye pastor of ye church there) in pub-

¹⁸ These details are condensed from an Historical Discourse by Rev. George H. Morss of Townsend, Mass. One of these relics of the olden time is still standing at Townsend, occupied as a dwelling-house.

liq. and by severall of ye Inhabitants in Private ; ye Lord (without whose p.sence and Blessing man builds but in vaine) was pleased at length to lay ye Foundation of an House for himself in this place,

“Of ye Beginning and progress whereof here followes a brieft but true Account.

“In ye Winter Time of ye foregoing yeare (viz. 1670) there were severall meetings together of ye minister with sev’ll. of ye Inhabitants (who were Members of other Congregations in ye Country and by providence settled Inhabitants in Portsmo.) to discourse and confer about yt. greate worke & Necessary Duty of entering into Church Fellowship, yt. themselves might enjoy all ye ordinances of ye Lord’s House, & theyr little ones also might bee laid neer God’s Altars & brought up under ye Instruction and Discipline of his House. Nor could they yt. were members of other churches any longer satisfy themselves to live without ye enjoyment of those edifying & strengthening ordinances yt. theyr soules had in some measure formerly tasted ye good of, tho. now for some yeares been kept from ; Others also, well affected to ye worke, professed theyr longings after those fatt and marrowed things in God’s house, & theyr readiness to joyne with ym. in helping to build, if they should be found fitt for ye same.

“Hereupon sev’ll. assembled in Private & sought ye Lord by fasting and prayer yt. hee would discover to us a right way (there being many feares & discouragements before us) for ourselves & little ones (Ezra 8 : 21, 22, 23), & wee hope wee may say hee was entreated of us, as ye Event hath in some measure (blessed bee his name) made manifest.

“It was agreed yt. those wch. were in Full Communion with other Congreg’ns. already, should acquaint ye respective churches to wch. they did belong with ye motion on foot, & desire theyr Advice, approbation, countenance & prayers therein, wch. was

accordingly done. There was a meeting appointed in a private House, wherein all that had given in theyr names for ye worke were to assemble, & to rend'r. each to other a reason of ye hope yt. was in them, by giving account of theyr Knowledge & Experience, yt. so they might bee satisfied one in another, & bee capable of joyning together as members of ye same body. Severall daies were spent in this exercise, to ye mutuall refreshing & endearing of ye speakers, & to ye awakening & warning of others of ye Neighbors that were (as any had liberty to bee) present at those exercises.

"In Fine, there was another meeting, to enquire whether all that had made Relations were so satisfied one in another as to theyr Relations & Conversations, as that they could with Freedom of Spirit joyne in a body together, & unite in ye same Society, according to ye Rules of Christ. What ground of scruple lay upon ye spirits of any with reference to one or other of the fore-mentioned Company, was lovingly and plainly propounded, & Satisfaction was Ingenuously tendered on ye one Party & accepted by ye other.

"Furthermore, wee did discourse of & discov'r. our Apprehensions & perswasions concerning ye Order & Discipline of ye House of God, & there was a unanimous Consent unto what had been publiq.ly dd. in many Sermons in ye latter end of ye yeare, 1670 & ye Beginning of ye yeare 1671 from Ezek. 43: 10, 11, 12, about ye Lawes, ordinances & Formes of ye House, with ye goings out thereof & ye comings in thereof. Of such high concernment did & doe we account it to bee for ye Peace & Edification of ye whole, yt. both Pastor & People should in those matters (at least for ye substance, & as neer as may bee in mere Circumstantialls also) speake ye same things. Hereupon there were some appointed to acquaint ye Civill Authority (according to ye law of ye Country) with what was thought on among us, yt. by the good liking & Incouragem't. of ye same wee might make an orderly

& comfortable procedure in ye worke before us, which being don

"Severall churches were sent to and intreated to send theyr Elders & Messengers upon ye wch. ws. appointed for ye Gathering of ye Church & Ordination of officers therein. The church of Cambridge was sent to, because ye Pastor did belong to that church, they brought his Dismission. Also ye church of Ipswich, Rowley, & Hampton.

"They met accordingly, & Gov'r Leveret came also. He yt. was Appointed for Pastor preacht. in ye morning out of Ezek. 48: ult. After sermon some Intermission ws. made, & on theyr meeting again, the Pastor with all those who were to be the Beginners of the church. made theyr Relations, & those who were Members of other churches had theyr dismissions (& all made theyr Relations whether members or non-members) & they wr. approved of by ye Messengers of churches, & Imbodied into a church by an explicite covenant. Then ye Pastor was ordained after ye unanimous vote of ye church for ye choice of him, & liberty given to all ye Congreg'n. to object if they had ought to say. He was ordained by severall of ye Elders (at ye desire of ye church) Mr. Cobbet giving him his charge, & Mr. Wheelwright the right hand of fellowship.

"Then ye Pastor ordained Sam. Haines Deacon, with imposition of Hands & pray'r. A Psalm was sung, & ye Congregation dismissed by ye Pastor with a prayer and Blessing.

"The names of them yt. first imbodied.

Joshua Moodey.	Cn. Elias Stileman.	Cn. James Pendleton.
<u>Mr. Jno. Cutt.</u>	Mr. R. Martyn.	Mr. Jno. fletcher.
<u>Mr. R. Cutt.</u>	Sam. Haines.	John Tucker.

“The Church-Covenant that those who first imbodyed did on yt. Day publiq.’ly & solemnly enter into. — 1671

“Wee doo this Day solemnly & publiq.’ly in ye presence of God & his people avouch the one only living & true God, ffather, Son & Spirit, to bee our God, & his Word or revealed Will to be our Rule, & doo with ourselves give up our Children to be the Lord’s. We doo also professedly & heartily subject ourselves to Jesus X^t as ye Head of his church, & doo covenant & promise yt. we will submit ourselves to ye Government of X^t in this particular church according to ye lawes of his House, that we will watch over our Brethren & be watcht over by ym. according to Rule, & yt. we will in althings so demean ourselves towards our Pastor & fellow-members as also tow’ds. all others as becomes ye Gospell, yt. ye Lord may dwell among us & blesse us, & we may be a peculiar people to his service & glory. And all this we promise by ye Help of Jesus Christ, & in his Name, looking up to him for his Assistance, as being of ourselves capable of doing nothing.

“Subscribed by ye above mentioned Persons.”

In Mr. Moodey’s account, which I have read, there is a blank for the date. At the time of writing, which may have been some years after 1671, he apparently did not remember the date, and purposed to insert it at his convenience. The time never came; and we have no original evidence on what month and day the church was formed. But there is no doubt the month was July; and it is well-nigh certain the day was either the eleventh or the twelvth (old style). Adding ten days to bring the date into conformity with the present style, we have either the twenty-first or the twenty-second of July as our exact anniversary-day. Next Friday

or Saturday completes two hundred years since the larger part of the six hundred inhabitants of Portsmouth were gathered, forenoon and afternoon, in the old meeting-house at the South Milldam, to hear nine men of their neighbors tell their Christian experience, and bind themselves to one another and to God in solemn covenant, and to witness the ordination over the infant church of its first pastor and deacon. We are anticipating, on this occasion, the exact anniversary, by one or two days, for reasons of convenience.

Those nine men who formed this church were almost all men of mark in the colony. JOHN and RICHARD CUTT were brothers (like Mr. Moodey, natives of Wales), the sons of Richard Cutt, a member of Cromwell's Parliament in 1654. They were both opulent merchants, Richard being the wealthiest man in New Hampshire. John Cutt was, in 1679, appointed by royal commission, President of the Province. He left by his will one hundred pounds to the town of Portsmouth for the purpose of erecting a free school.

Capt. ELIAS STILEMAN came from Salem, and settled on Great Island in 1658, or earlier. When this church was formed, he brought a letter from the church in Salem, which was granted June 25, 1671. He was, at different times, Secretary of the Province, Member of the Council, Commander of the Fort at Great Island, and Chief Justice of the Court of Common Pleas.

Mr. RICHARD MARTYN was Treasurer of the Province, Councillor, Speaker of the Assembly, and Chief Justice of the Supreme Court.

SAMUEL HAINES, first deacon of the church, came to New-England in the ship "Angel Gabriel," which sailed

from Bristol, England, in 1635, and was wrecked at Pemaquid (now Bristol), Maine, in the great hurricane of Aug. 15, in that year.

He settled in Greenland, then a part of Portsmouth, in 1650. His farm was on Great Bay, and is now in the possession of Nathaniel Chapman. Deacon Haines was one of the selectmen of Portsmouth for many years.¹⁹

Capt. JAMES PENDLETON removed to Stonington, Conn., a few years after the formation of this church, and served in the war against King Philip in 1676.

Mr. JOHN FLETCHER was a physician. He was afterwards a deacon of the church, and died Sept. 5, 1695.

JOHN TUCKER was a man of considerable property, and joined with the great body of the inhabitants in asking the Massachusetts authorities to assume the government and protection of this province in 1689.

Mr. Moody's salary was fixed at this time at one hundred pounds, besides house-rent and the contributions of strangers.²⁰ Seven years later, the one hundred seems to have risen to one hundred and forty pounds.²¹

In 1674, Mr. Moody was heavily afflicted by the death of

¹⁹ Andrew M. Haines of Galena, Ill., a descendant of the deacon in the seventh generation, has thoroughly investigated the history of his ancestor, both in this country and in England.

²⁰ In 1693, the town agreed to pay Mr. M. twelve pounds yearly, in lieu of the contributions of strangers.

²¹ Voted, Town-meeting, March 12, 1671-72, "that if any shall smoake tobacco in the meetinghouse at any public meeting shall pay a fine of five shillings for the use of this town."

March 12, 1671-72 (same meeting) "Nehemiah Partridge and five or six more people have free liberty to build a payre of stayres up to the westward beame within the meetinghouse and a pew upon the beame, &c "

his wife, Martha Moodey. A provision in Mr. Moodey's will, at a later date, indicates the place of her burial, — "If I die in Portsmouth," the will runs, "my body shall be laid in the burying-place there, under the great stone by the side of the oak, where I buried my first wife and the deceased children I had by her." This was probably in the burial-place at the Point of Graves. Three²² children of Mr. Moodey are known to have lived to adult years, — Martha, who married, about 1680, Rev. Jonathan Russell of Barnstable, Mass.; Sarah, who married, May 5, 1681, Rev. John Pike of Dover, N. H.; and Samuel, who was graduated at Harvard College in 1689, preached for a time at Newcastle and at the Shoals, was afterwards a military commander in the Indian wars in Maine, and was known as Major Moodey. All these were no doubt the children of Martha Moodey. Mr. Moodey afterwards married Widow Ann Jacobs of Ipswich, who survived him. Rev. Samuel Moodey of York, who was widely known, and noted for his eccentricity, was a nephew of Joshua Moodey.

When Mr. Moodey came to Portsmouth in 1658, the towns within the territory of New Hampshire were united with Massachusetts, and governed by her laws, in accordance with a compact made some years previously. But, in 1679, King Charles II. of England erected New Hampshire into a separate government; and, in 1682, Edward Cranfield came out with commission as Lieutenant-Governor and Commander-in-chief of the Province. Cranfield had left a profitable office in England, apparently in the hope to make his fortune in this new country. He was a man of an arbitrary temper, and he soon came in conflict with the sturdy

²² T. H. Miller speaks also of a daughter Hannah.

spirit of independence which had been growing in the colony through years of self-government. Baffled in many of his purposes, and suspecting Mr. Moodey to be one of the chief obstacles in his way, he determined to crush him. In connection with a trial for some infringement of the revenue laws, a member of the church²³ was accused of perjury. He was called to account by Cranfield, but found means to settle the matter with the governor: so that the affair was hushed up. This did not satisfy Mr. Moodey. The governor commanded him not to pursue the matter farther. But Mr. Moodey called the offender to account before the church, and at length led him to an open and humble confession of his sin. This enraged the governor.²⁴

A few months after this (Dec. 10, 1683), Cranfield passed an order in council, that, after the first day of January following, all the ministers in the province should admit all persons of suitable years, and not vicious and scandalous in their lives, to the sacrament of the Lord's Supper, and their children to baptism; and that, if any persons should desire to receive either sacrament according to the liturgy of the Church of England, it should be done accordingly, in pursuance of the laws of the realm of England.²⁵

The governor also, a few weeks later, sent word to Mr. Moodey, that he himself, with four others (three of whom

²³ The name is given in Adams's *Annals of Portsmouth* as George Janvrin. That is not the true name.

²⁴ The result of Mr. Moodey's faithful discipline was eminently satisfactory. The offender became afterwards one of the most active and useful members of the church.

²⁵ See copy of the order in Belknap's *New Hampshire*, vol. i. appendix.

were Messrs. Mason, Hinckes, and Chamberlain of the Council), intended to receive the sacrament at his hands the next Lord's Day, and requiring him to be prepared to administer it according to the rites of the Church of England. Mr. Moodey refused. In a letter written at the time, he says, "I told the marshal I durst not, could not, should not, do it." The governor had him summoned before the Court of Quarter-Sessions at Great Island, where he was convicted of the crime of administering the sacraments contrary to the rites and ceremonies of the Church of England, and was sentenced to imprisonment for six months without bail. The court consisted of six justices. Four only could be induced to sign the warrant for Mr. Moodey's imprisonment. The two who refused were soon dismissed by Cranfield from all public offices. Mr. Moodey, at a later period, finds evidence of a providential retribution following his unjust judges. He says of the four who condemned him: "Not long after, H. Green repented, and made his acknowledgement to the pastor, who frankly forgave him. Roby was excommunicated out of Hampton Church for a common drunkard, and died excommunicate, and was by his friends thrown into an hole near his house, for fear of an arrest of his carcass. Barefoot fell into a languishing distemper, whereof he died. Coffin was taken by the Indians, and his house and mills burnt, himself not slain but dismiss. The Lord grant him repentance, though no signs of it have appeared. (Psal. 9, 16)." Mr. Moodey was committed to the sheriff, and confined in the house of Capt. Stileman at Great Island. A letter from Wm. Vaughan, Esq., who was also unjustly imprisoned at this time, though on a different pretext, and

who was confined with Mr. Moodey, gives a picture of the anxious condition of the church and community under Cranfield's reckless measures. "But, above all," he says, "our minister lies in prison, and a famine of the Word of God is coming upon us. No public worship, no preaching of the word: what ignorance, profaneness, and misery must ensue!" And under a later date, "The sabbath is come, but no preaching at the Bank, nor any allowed to come to us. Motions have been made that Mr. Moodey may go up and preach on the Lord's day, tho. he come down to the prison at night; or that neighbor ministers might be permitted to come and preach; or that the people might come down to the prison and hear, as many as could. But nothing will do." "If they go on thus we are utterly ruined. I question whether any age can parallel such actions." "I am credibly informed, and you may believe it, that the Governor did in the open council yesterday, say and swear dreadfully that he would put the province into the greatest confusion and distraction he could possibly, and then go away and leave them so; and then the devil take them all. He also then said that Mr. Mason said he would drive them into a second rebellion, but himself would do it before, and I wonder he has not; such actings are the ready way, but God hath kept us hitherto, and I hope will do so still."²⁶ There are also three letters preserved which were written by Mr. Moodey during his confinement. They breathe a resolute but Christian spirit. One dated "12, 12, 1683," i.e., Feb. 12, 1684, is addressed to Thomas Hinckley, Governor of New Plymouth, in reply to one Mr. Moodey had received from him before his imprison-

²⁶ N. H. Hist. Coll., viii. 182, ff.

ment. After recounting the facts that have already been mentioned, he says, "I told the court that I should go to prison with much more peace than they sent me thither ; and particularly applied myself to Roby a church-member, and told him that I had done nothing but what he was by solemn covenant engaged to maintain, and wished him to provide against the day when these things should be overhauled. . . . But, blessed be God for Jesus Christ, I am quiet and at peace. Tho. I have many things that are matter of repentance and shame to me, yet in this matter I am abundantly satisfied in my lot, and hope shall be a gainer, and that the cause of Christ will gain by my sufferings. Only, methinks, I find it a hard matter to suffer in a right manner. Something of stoutness of spirit, some other sinister ends, are apt to creep in, and spoil suffering work. The Lord grant that I may have grace so to carry it as not to lose aught that I have done, and do now suffer ! I beg your hearty prayers for me, that with integrity and sincerity I may cheerfully and patiently bear my cross till the Lord shall give me a discharge." ²⁷

In another letter, addressed to Rev. Samuel Phillips of Rowley, and dated, "From the prison, 27th. 1st. mo. 1684," i.e., March 27, 1684, he urges Mr. Phillips to come to Portsmouth, and preach to the people for one or two sabbaths at least. Cranfield being absent in New York, Mr. Moody has obtained from Mr. Mason, who presides in the governor's absence, the permission to make such an arrangement. "Oh, consider," he writes, "that my poor flock have fasted about forty days, and must now be an hungered ! Have pity upon them, have pity upon them, O thou, my friend !

²⁷ Hinckley Papers, IV. Mass. H. C., v. 116-121.

And when you have taken your turn, we shall hope for some other. You will thereby not only visit me in prison, but feed a great multitude of the hungry and thirsty little ones of Christ, which will be accounted for at that day. . . . Pray come early enough in the week to give notice to the people. I do also, in behalf of my dear and tender wife, thank you for yours to her. Now, pray for me, that I may have an humble heart, and that my whole soul, body, and spirit may be sanctified, and kept blameless to that day!"²⁸ Mr. Phillips came and preached for Mr. Moody two sabbaths, the 13th and 20th of April.

After lying in prison thirteen weeks, in May, 1684, Mr. Moody was released, with an injunction to preach no more within the province on penalty of further imprisonment. He accepted an invitation to preach for the First Church in Boston, as temporary colleague with their pastor, Rev. John Allen, and remained there eight years. A few months after his removal to Boston, Rev. John Rogers, President of Harvard College, died, and Mr. Moody was elected his successor, but declined the position.

In the latter part of Mr. Moody's ministry at Boston, the Witchcraft delusion was raging at Salem. The part which Mr. Moody took with reference to it is eminently honorable to his judgment and to his Christian intrepidity. Philip English and his wife were among the persons accused at Salem, but were confined at the jail in Boston, on account of the crowded condition of the Salem prison. "In Boston, upon giving bail, they had the liberty of the town,

²⁸ Biographical Sketches of the Moody Family, 29, 30. See also a letter from Mr. Moody in prison to Rev. Increase Mather, in Mather Papers, IV. Mass. Hist. Coll., vol. viii.

only lodging in prison. On the day before they were to return to Salem for trial, Mr. Moodey waited upon them in the prison, and invited them to the public worship. On the occasion he chose for the text, the words, 'If they persecute you in one city, flee into another.' In the discourse, with a manly freedom, he justified every attempt to escape from the forms of justice, when justice was violated in them." After service, he visited the prisoners in the jail, and frankly told them that they ought by all means to flee. After much persuasion, he induced them to yield to his plans. With the concurrence of the governor, he had provided for their escape from the prison at midnight, and their conveyance out of the colony. They went to New York with recommendations to Gov. Fletcher, and remained there till the next year. "In all this business, Mr. Moodey openly justified Mr. English, and in defiance of all the prejudices which prevailed, expressed his abhorrence of the measures which had obliged a useful citizen to flee from the executioners. Mr. Moodey was commended by all discerning men; but he felt the angry resentment of the deluded multitude of his own times, among whom some of high rank were included."²⁹

Mr. Moodey writes, in the records of this church, that, during his residence in Boston, "The church were often visited by the pastor, and kept up theyr private meetings, and so held together; tho. some removed, and others were taken away by death." Rev. Gilbert Laurie came from Boston,

²⁹ From an account by Mr. Bentley of Salem, drawn up early in the present century from communications by Madam Susanna Harthorne, great-granddaughter of Mr. English. Eliot's Biograph. Dict., p. 328. Mr. English fled from Boston about the 1st of June, 1692.

and preached here six months or more, commencing Nov. 1, 1686. Rev. John Cotton, who was afterwards settled at Hampton, a grandson of the distinguished John Cotton of Boston, preached here three months or more in the winter or spring of 1692.

It is pleasant to read in letters of Mr. Moodey, during his ministry in Boston, indications of his tender interest in his own church and people. In October, 1688, he writes to Rev. Increase Mather, who was then in London, "If you can, in all your opportunities of waiting on his Maj^{ty}, find a season to thrust in a happy word for poor N. Hampshire, who are under lamentable circumstances. Mason is dead, but his sons survive and possibly may be worse than hee. You know how the poor people have been unreasonably harassed, and to raise one family on the ruins of half a dozen considerable Townes looks hard. Tis my affection to my people that has drawn this hint fro. mee. I leave it to your consideration, and pray for God's presence to bee with you." And three months later (Jan. 8, 1689), he adds a postscript to a letter, to say, "If something could be done for the poor Province of N. Hampshire and Mein, it would be a good work."³⁰

Gov. Cranfield had been obliged to leave New Hampshire, almost as a fugitive, in May, 1685, the year after he had driven Mr. Moodey to Boston. It is not easy to understand why Mr. Moodey did not then return to Portsmouth. The question was many times discussed between him and the people here. He writes to Mr. Mather in July, 1688, "I need exceedingly your advice about going to Portsmouth, which is vehemently urged by my church and

³⁰ IV. Mass. Hist. Coll., viii. 357, ff.

people, and the next week we are to take counsell about it. The church is dear to mee, and I could bee glad to be with them, but the circumstances of my removing hence and being there are tremendous to mee. Pray for mee daily."

The difficulties, whatever they may have been, were at length surmounted; and, in June or July, 1692,³¹ Mr. Moody left the church in Boston, and returned and labored here five years, until his death. In 1697, he went to Boston for medical advice, and died there on Sunday, July 4, 1697, in the sixty-fifth year of his age.

His body was laid in the tomb of the worshipful John Hull, in the Granary Burying-ground. Rev. Dr. Cotton Mather preached a sermon upon his decease, from these words, — "Looking steadfastly on him, they saw his face, as it had been the face of an angel." He says, "The church of Portsmouth (a part of the country that very much owed its life unto him) cries out of a deadly wound in his death. His labors in the gospel were frequent and fervent. And unto his cares to edifie his flock by sermons, he added more than ordinary cares to do it by visits; no man perhaps being a kinder visitant. He was not only ready to do good, but also to suffer for doing it. . . . When the last summons of death came to be served upon him, he had neither time nor strength to speak very much. Unto a minister who visited him the day before his expiration, he signified that he was 'rejoicing in the hope of the glory of

³¹ In 1692, the number of families in this parish was two hundred and thirty-one, viz., at Strawberry Bank, one hundred and twenty; at Greenland, sixty-eight; at Great Island, forty-three. (Dr. Stiles in North Church Records.) In this enumeration, Strawberry Bank probably included a part of Newington; and Greenland included all south of Sagamore Creek.

God ;' that he was 'longing to go to the precious Christ, whom he had chose and served ; that the spirit of Christ had comfortably taken away from him the fear of death.' "

One hundred and sixty persons united with this church during Mr. Moodey's ministry. The record of those whom he baptized is given only for the last four and a quarter years of his life. The number during that time was one hundred and ten. The last baptism by Mr. Moodey, as recorded in the church-book, is that of "William Peperill," under date of May 9, 1697. This child was afterwards the distinguished merchant of Kittery, who was created baronet in consequence of his success in leading the expedition of 1745 against Louisburg. His father was one of the first settlers at the Isle of Shoals (about 1676). It is said that he, with a Mr. Gibbons, carried on fisheries there for a few years, when they "found it too limited for their views, and concluded to remove to some part of the main. To determine them whither they should go, they each set up a stick, and let it fall as Providence should direct." Mr. Peperell's fell towards the north-west, and he took that direction, and settled at Kittery Point : Mr. Gibbons's stick fell toward the north-east ; and he accordingly, so runs the tradition, found a home near the Penobscot River.³² Mr. Peperell, the father, joined this church, Nov. 5, 1696.

Nearly two years after Mr. Moodey's death, May 3, 1699, NATHANIEL ROGERS was ordained second pastor of this church : ³³ "the good Mr. Rogers," he is called in some of

³² I. Mass. Hist. Coll., vii. 242.

³³ The church numbered seventy-nine members at the time of Mr. Rogers's ordination, — twenty males, fifty-nine females.

Mr. Rogers preached at Salem village from February to September, 1697, and received a call to settle there, but declined. — *Felt's Annals of Salem*, 328.

the records of that day. He was the youngest son of Rev. John Rogers, President of Harvard College, was born at Ipswich, Feb. 22, 1669-70, and was graduated at Harvard, in 1687.

His wife was Sarah Purkiss, a niece of Rev. Ebenezer Pemberton of Boston. Mrs. Rogers's mother, after the death of her second husband, whose name was Elatson, came to live with Mrs. Rogers. In October, 1704, the ancient parsonage took fire in the night, and was burned to the ground. Mrs. Elatson was so much injured that she survived only a few weeks. An infant child of Mr. Rogers's, and a negro woman, perished in the flames. This house was no doubt the old first chapel, which had been refitted for a parsonage when the meeting-house at the South Milldam was built. The next year, the town voted Mr. Rogers one hundred and fifty pounds to assist in building a house upon his own land.

In 1707 (April 21), "at a church meeting legally convened, it was voted, that [any] person having a competent knowledge and making a serious pro. of ye Xian Religion, and being of a conversation void of scandal, upon yr owning ye covenant and subjecting themselves to ye government of X in this church, shall be admitted to baptism, and have a like priviledge for yr children."

This "Half-way Covenant," as it was termed, was introduced in a large part of the Congregational churches of New England in the seventeenth and eighteenth centuries, but proved a great injury to their spirituality and success. Its *object* was, to draw into a certain partial relation to the Church, men of upright lives who made no claim to religious character, in the hope that they might, by this means, be

led to repentance and faith. Its *result* was, to veil the necessity of a change of heart, and to lead men to satisfy themselves in putting a formal and reserved profession of religion in the place of one that should be hearty and entire. The custom prevailed in this church down to the end of Dr. Buckminster's ministry, but was not continued by Dr. Putnam or his successors.

"At a Generall Town Meeting held at Portsmo. this 24th day of September, 1711, *Voted* that a new meeting-house be built in the Town. *Voted* that the new meeting-house be built on the corner of the minister's ffield, on ye place formerly appointed by ye comittee, and that it be ye stated meetinghouse of ye Town. Voters for the meeting-house are sixty-five, against are fourty-five."³⁴ A committee was chosen at the same meeting "to carry on ye affaire of building sd House;" and the selectmen were empowered to raise money by way of a town-rate for the said house. "The corner of the minister's ffield," in this vote, refers to the locality on which this church now stands; and the meeting-house built here, in accordance with the vote, was the one taken down in 1854, after standing more than one hundred and forty years.

The opposition to building the meeting-house in 1711 arose from local feeling; the people in the vicinity of Pickering's Dam being unwilling to have the house placed so far north. When the house was completed, the church voted, under date of Jan. 7, 1714,³⁵ "That Nathaniel

³⁴ Town Records, ii. 25.

³⁵ In the Records, "Jan. 7, 1713;" but, of course, it should be written now, "1714." By omitting to make this correction, Alden in his *Account of the Religious Societies in Portsmouth*, and all later writers, have failed to show the true succession of facts in the controversy.

Rogers, minister of this church, should come to the new meeting-house erected at ye Bank, on ye next Sabbath, seven night, and preach there, and continue preaching there as formerly at ye old Meeting House, and perform all other offices which appertain to his function."

The people at the South End claimed that the vote for locating the house in this place was obtained unfairly ; and they were not willing to submit to it. After Mr. Rogers began to preach in the new house, they obtained Rev. John Emerson to preach in the old house. The controversy ran so high, that it was referred to the legislature ; and the following vote was passed by the Council and General Assembly of the Province of New Hampshire, at Portsmouth, May 11, 1714 : " Upon the hearing of all parties referring to the meeting houses of this Town, and having seen the grants, agreements and votes of the said Town of Portsmouth, referring to the settlements of the Rev. Mr. Rogers, the present minister of the said Town or Parish, — voted that the said Mr. Rogers be established the minister of the said Town, and be confirmed in the possession of the Gleebe land or Parsonage Lands according to the agreement with the Town." Provision is also made in the same act for the support, by the town, of the minister at " the other Meeting House at the Mill Damm." ³⁶

But this did not bring peace ; for we find, that, two months later, there are two sets of town-officers in Portsmouth, — one elected by a town-meeting at the old meeting-house, the other chosen at the new ; and the interposition of the legislature is again requested, with the following result : —

³⁵ Prov. Papers of N. H., iii. 559.

House of Representatives of New Hampshire, 28 July, 1714, "Voted a concurrence with the order of the Governor and Council, and considering the Regularity of the Town Meeting at the New Meeting House the seventh of June, confirm the Town clerk and all other officers then chosen, and the votes then passed about the new Meeting House."³⁷

Rev. Mr. Emerson was settled over the church and society worshipping in the old meeting-house, in March, 1715. There was not full harmony between the two societies until twenty or thirty years later, when Mr. Fitch and Mr. Shurtleff began the occasional interchange of pulpit services, which was continued by their successors down to the year 1819.

Aug. 18, 1719, "At a church meeting Lawfully warned, it was unanimously voted that we give our consent to ye reading of ye holy Scripture in the publick worship; yt is a chapter in ye forenoon and a chapter in ye Afternoon service."

Mr. Rogers died on the 3d of October, 1723, in the fifty-fourth year of his age, and was interred in the ancient burial-ground called the Point of Graves. An old record says of him, that he was a minister of the Geneva School, that he had a very agreeable manner of preaching, and was very elegant in person and deportment. Rev. Dr. Stiles says of him, in our church records: "He was a most excellent minister; and his ministry, as well as that of that holy man of God, his predecessor, was eminently owned and

³⁷ Prov. Papers of N. H., iii. 573. See also Prov. Papers, ii. 688, and iii. 569, 571, 643, 684, 715, 729.

blessed of the great Head of the Church." Mr. Rogers had nine children, some of whom became eminent.

The third pastor of this church was Rev. JABEZ FITCH, who was installed here in the spring or summer of 1725.³⁸ He was one of the fourteen children of Rev. James Fitch of Norwich, Conn., and was born in April, 1672. He was graduated at Harvard College in 1694, and was chosen a Fellow of the Corporation and a Tutor of the College. He was ordained at Ipswich, as colleague with Rev. John Rogers, in 1703, and resigned on account of inadequate support in 1723. His wife was Elizabeth Appleton, daughter of Col. John Appleton of Ipswich, and niece of Rev. Nathaniel Rogers, second pastor of this church.³⁹

During his ministry here, in 1740 and the following years, the great revival with which the names of Whitefield, Pres. Edwards, and the Tennents, are connected, extended through New England. There was unusual religious interest in Portsmouth, in which both the churches shared. Sixty-three members were added to the South Church in the year 1742. By the loss of our records for the period of Mr. Fitch's ministry, it is impossible to speak as definitely of the results in our own church. Mr. Whitefield preached here in one or both the churches in October, 1740, in November, 1744, and in February, 1745. A very interesting letter from Rev. Mr. Shurtleff, pastor of the South Church, is preserved in Prince's "Christian History" for January and February, 1743-44. The letter is dated at Portsmouth, June 1, 1743. "You are doubtless in some

³⁸ See earliest Parish Account Book, page 103.

³⁹ Steps were taken to form an Episcopal church in Portsmouth in 1732; and, in 1736, Rev. Arthur Brown became rector.

Measure acquainted with the Character which the People of this Town have heretofore generally sustained. They have, I think, been remarked by Strangers for their Politeness in Dress and Behaviour ; have been thought to go beyond most others in equal Circumstances, if not to exceed themselves, in their sumptuous and elegant Living and Things of the like Nature ; and while they have been justly in Repute for their generous and hospitable Disposition, and for many social virtues, Diversions of various Kinds have been much in Fashion, and the vices that have been usual in seaport and trading places have been common and prevalent among us. We have, I trust, never been without a number of sincere and serious Christians ; but even these wise Virgins have slumbered and slept ; and, as to the generality of Professors, they have seemed for a great while to content themselves with an empty form, and there has been but little of the life and power of Religion to be seen. . . . Mr. Whitefield's coming among us and also Mr. Tennent's was, I am perswaded, blessed of God." He goes on to speak of the first special exhibition of religious feeling, which was in connection with a Fast observed in this town on Wednesday, Nov. 25, 1741, some of the ministers from neighboring towns coming to assist in the services. The interest was so great that "the People did not care to disperse ; insomuch that there was another sermon in the evening ; and a great Number of them stayed till it was late in the Place of public Worship. The next day a Sermon was again preached in public and had an unusual Efficacy upon the Hearers. The Day after, we had two or three Exercises, and the Congregation, great Part of it, continued together till late at Night.

"This Friday was the most remarkable Day that was ever known among us. The whole Congregation seemed deeply affected; and there was such a general outcry, in some from a distressing Sight of their Sins, and in others from a joyful sense of the Love of Christ, that could not but put a great many in Mind of the appearing of the Son of Man, and of the different Exclamations that shall be heard from the Inhabitants of the World, when they shall see Him coming in the Clouds of Heaven, in Power and great Glory."

Speaking of the results of the revival, he says, "As to the place in general, that there is an Alteration in it for the better, must I think needs be owned by every unprejudiced Observer. There is not that profane Cursing and Swearing which has formerly been usual. The Sabbath is more strictly observed. Family Worship, where it was neglected in a variety of Instances is now set up. Some that were manifestly of a narrow, selfish, and worldly Spirit, and seemed unwilling to part with any thing of what they possessed to any good and charitable Use whatsoever, appear now to have their Hearts much enlarged. Many that have dealt dishonestly, have not only acknowledged the Wrongs they have done, but made Restitution for them. Musick and Dancing seems to be wholly laid aside. Where you might formerly have heard jovial, and it may be profane and obscene songs, you may now hear Psalms and Hymns of Praise sung to God, and to our Lord Jesus Christ." This special interest continued, Mr. Shurtleff says, through the winter of 1741-42, and was renewed in the following winter. At the time he writes, "numbers meet together to supplicate the Throne of Grace upon the Evening of

every day in the Week but Saturday, when there is no publick Lecture." ⁴⁰ In a later note, Mr. Shurtleff says, that, "among the very many that have been awakened and deeply convinced, there is a goodly Number that are giving all the evidence that can be expected of a real and saving Change." ⁴¹

Mr. Fitch was advancing in years, and his health was not good. On the 6th of November, 1745, the parish voted, "that Mr. Samuel Langdon, the Schoolmaster, be invited to settle among us as an assistant with the Rev. Mr. Jabez Fitch in the work of the Ministry, and that he shall have and hereby has the consent of the Parish, to take the care and charge of the Grammar School in this Town, in Ease of the Parish with respect to the Salary to be paid him, so long as Mr. Fitch shall be able to perform his Ministrations as usual." Mr. Langdon was to "preach once every other Sabbath, and as much oftener" as would consist with his "care of said school, [his] ability and agreement with Mr. Fitch." But this arrangement was not to continue long. A year later, on the 22d of November, 1746, Mr. Fitch died of a nervous fever in the seventy-fifth year of his age, and was buried, like his predecessor, at the Point of Graves. It is recorded of him, that "his mind was strong and richly stored with learning. His heart was swayed by benevolent affections, and eminently sanctified by the Spirit of Grace." ⁴² He had a taste for historical researches, and made a collection of facts relative to New Hampshire, of which Dr. Belknap availed himself in writing his history of the State.

⁴⁰ *Christian History*, 1743, p. 383, ff.

⁴¹ *Ibid.*, p. 173.

⁴² Felt's *Ipswich*, 237.

Mr. SAMUEL LANGDON was ordained fourth pastor of this church on the 4th of February, 1747. The church consisted at that time of one hundred and sixty-four members, — forty-eight males, one hundred and sixteen females. Mr. Langdon was born in Boston in the year 1722, was graduated at Harvard College, 1740, and soon removed to Portsmouth to teach the grammar-school. In 1745 he went, as chaplain to the regiment from New Hampshire, on the expedition which Sir William Pepperell led to the capture of Louisburg. It was soon after his return from that expedition that he became assistant to Mr. Fitch.

Rev. Dr. Clark, one of his successors here, in a sketch of Dr. Langdon in Sprague's "Annals of the American Pulpit," says, "As a preacher and pastor he was much respected and beloved. His sermons were prepared with great care, and evinced no small ability. In the Piscataqua Association, consisting of twenty-five highly respectable, and some of them decidedly able men, he was regarded as standing quite at the head." In the year 1751, there was a powerful revival of religion in this church and parish; and forty-five were added to the church.

The Independent Congregational Society was formed in 1757; and in 1761 Rev. Samuel Drown became its pastor. This society originated in a desire on the part of some members of the North and South churches for more rigid terms of church-membership and more stringent discipline. They purchased a meeting-house at Durham, and removed it to the site now occupied by the chapel of the South Church, on Court Street. After Mr. Drown, Rev. Joseph Walton was pastor. Both these men were eminently earnest, devoted ministers. Neither of them had

received special education for the ministry. The society was not large or wealthy ; and, at a later day, Gov. Langdon of the North Church paid a considerable part of Mr. Walton's small salary. Soon after Mr. Walton's death, in 1822, the society was merged in the Calvinistic Baptist Society. In 1761, the meeting-house of the North Parish was enlarged by carrying the west side back twelve feet.

Jan. 25, 1762, the parish passed the following vote : "Whereas it has long been complained of, as a great Grievance and Indecency as well as an Imposition on this Parish that the House appropriated for their public Worship of God which every one attending that Service there ought to look upon with a kind of Reverential Awe and Esteem on the Account of that Appropriation and Use, should yet upon all occasions be made the Scene of transacting the public Business of the Town, and the Place for holding all the Town Meetings where frequently warm Debates and Contentions arise and such Passions fomented as are very unsuitable to such a Place, and which the sanctity and reverence due to holy Time may not always be sufficient reasonably to allay, besides the Damage done to the Pews, Seats, and other Parts of the House. Therefore, voted, that hereafter no public Town Meeting for transacting the civil Affairs and Business of the Town be permitted to be kept and held in the Meeting House, in this Parish in which the Parishioners usually meet for the public Worship of Almighty God for the Reasons above hinted." The next town-meeting was, however, appointed in the North Meeting-House. The door was found locked. A moderator was elected upon the doorsteps ; and then, by vote, the door was broken open,

and the business was transacted in the meeting-house as usual. But this was probably the last time that the town-meeting was appointed or held here.

About the year 1764, Robert Sandeman came to this country, and preached his peculiar tenets ; and a society called by his name was formed in Portsmouth, which existed for several years. They erected a small house of worship on Pleasant Street, nearly where the house of Mark H. Wentworth now stands.

Mr. Whitefield was here in 1770, immediately before his death, and preached one of his last sermons on this spot. On Sunday, Sept. 24, and Monday 25, he preached in Dr. Haven's meeting-house. Tuesday forenoon he preached in "the great meeting-house," i.e., the North, from the text, "This man receiveth sinners." Wednesday he preached at Kittery, Thursday at York, Friday again at Portsmouth for the last time, Saturday at Exeter ; and Sunday morning he died at Newburyport.

The year 1771 completed one hundred years from the formation of this church ; but I can find no evidence in church, parish, or town records, or in the files of the New Hampshire Gazette for that year, that any notice was taken of the anniversary.

An interesting fact in the history of Portsmouth at this time may find its place here, on account of the participation in it of Gov. John Langdon, a prominent member of the North Church. The king had passed an order in council, forbidding the farther exportation of gunpowder to these colonies. It was well known to the patriots of Portsmouth and the vicinity, that a large quantity of gunpowder was

stored at Fort William and Mary, now Fort Constitution. The report of the king's order reached New England in December, 1774. A plan was at once formed at Portsmouth to seize the gunpowder in the fort. On a moonlight evening a company, led by Capt. Thomas Pickering and Major John Langdon, went in a gondola at midnight to the vicinity of the fort, waded ashore, and, surprising the small garrison, took possession of one hundred barrels of powder, which they carried up the river to Durham. There the powder was concealed in the cellar of the old Congregational meeting-house. A few weeks later the most of it was taken to Cambridge, and is said to have been used by the patriots at the battle of Bunker Hill. This gallant and successful exploit, which preceded by several months the fight at Lexington, may claim to be one of the first acts of the American Revolution.

In 1774, Dr. Langdon was elected President of Harvard College, and dismissed from his pastoral relation here on the 9th of October, much to the regret of the church and parish.

The oppression of Great Britain was now preparing the minds of the American colonists for the coming struggle. Dr. Langdon was one of the foremost in maintaining the rights of the people. In 1775, he preached the annual Election Sermon before the Provincial Congress of Massachusetts. Gen. Gage had control of Boston, and the Congress was in session in Watertown. The sermon was preached on the 31st of May, six weeks after the first blood of the war was shed at Lexington. It breathes the most earnest patriotic spirit.⁴³ By special vote, a copy of it was

⁴³ See the sermon in Thornton's *Pulpit of the American Revolution*.

sent to each minister in the colony and to each member of the Congress. In 1780, Dr. Langdon resigned the presidency of the college, and the following year was installed pastor of the church in Hampton Falls. "In 1788, he was chosen a delegate to the State Convention, where he manifested great ability as a debater, and did much towards removing the prejudices that then existed against the Federal Constitution." He died Nov. 29, 1797, having nearly completed the seventy-fifth year of his age, and was buried at Hampton Falls.

Dr. Langdon married Elizabeth, daughter of Rev. Richard Brown of Reading, Mass. They had nine children, four of whom died in infancy. Mrs. John K. Pickering of this city is his grand-daughter, and now resides in the house which Dr. Langdon built previous to 1762. Dr. A. P. Peabody says, in a private letter, "I knew, in the early part of my ministry, several [persons at Hampton Falls] who remembered Dr. Langdon. He left his library for the use of his successors in the ministry there. I was quite familiar with it. It indicated a man curious in the more recondite provinces of theological literature, and contained a good many books that I have never seen elsewhere." Dr. Langdon received his degree from the University of Aberdeen in 1762. He was the first doctor of divinity in New Hampshire.

In 1775, the population of Portsmouth was 4,590.

In 1776, Rev. David McClure was invited to become pastor of this church ; but he declined, and was afterwards settled at East Windsor, Conn.

The next minister, Rev. EZRA STILES, D.D., makes the following record in the books of the church : —

"After about twenty years' ministry in the Second Congregational Church in Newport, R.I., it pleased God, that, by the calamities and dangers of a most unnatural civil war, my church and congregation and myself should be broken up, dispersed, and scattered abroad. The providence of God opened a door for my labors in the evangelical ministry and in the pastoral office, in the First Church in Portsmouth. I came here, and preached my first sermon April 6, 1777. I removed, and settled here with my family May 29, 1777. At my coming here, I found the church to consist of about eighty communicants, while the congregation is said to be two hundred and fifty families."

Under date of March 18, 1778, he says, "The church and congregation of the First Parish in Portsmouth having, by their vote of 27th January last, given me their unanimous call to settle with them in the work of the ministry, I returned them my most respectful thanks for the honor and affectionate importunity shown me upon this occasion; and this day gave my final answer, that, upon serious deliberation and extensive advice, I had concluded and determined it to be my duty to accept the Presidency of Yale College, to which I had been elected the 10th of September last." His labors here terminated June 7, 1778.

Mr. Payne Wingate preached for this parish twenty-nine sabbaths, probably in the year 1778.

Rev. JOSEPH BUCKMINSTER was ordained fifth pastor of the church, Jan. 27, 1779. He was the son of Rev. Joseph Buckminster of Rutland, Mass., and was born Oct. 3, 1751. His mother was a cousin of Jonathan Edwards. He was graduated at Yale College in 1770, was elected in the Berkeley foundation as one of the three best

scholars of his class, and was afterwards tutor in the college for four years. Very persistent endeavors were made to induce him to become the pastor of the Second Church in Hartford; but he declined, and came to Portsmouth. He was twenty-eight years of age. He had a strong and musical voice, of such quality "that its lowest tones could be distinctly heard in the remotest corner of the vast, old, double-galleried meeting-house. He could take either part in the singing; and the pure, bell-like tones of his voice could always be distinguished in the full choir. His appearance in the pulpit was dignified and graceful. His whole manner in preaching had a peculiar pathos, that illumined his countenance, and trembled in the earnestness of his voice." It is not strange that he was almost idolized by his people. Rev. Dr. Whiting, in the sermon preached at the dedication of this house of worship, mentions the tradition in Dr. Buckminster's native town, "that, when he went year by year to the home of his youth, the meeting-house of his father on the highlands of Worcester County would be crowded, and all the windows filled by eager groups standing outside to hear his marvelous eloquence."⁴⁴

Two years after Dr. Buckminster's ordination, he married Sarah Stevens, only child of Rev. Dr. Stevens of Kittery Point. She was the mother of Joseph Stevens Buckminster and of two daughters. Her death, after eight years at Portsmouth, brought upon Dr. Buckminster a severe attack of the mental depression to which he, like many

⁴⁴ The Universalist Society in Portsmouth was formed about the year 1780. Their first meeting-house was built on Vaughan Street in 1784: the present church was erected in 1808.

men of such extreme sensibility, was always subject. He ceased to preach for a time, and even discontinued the family devotions.⁴⁵

After three years, in 1793, he married Mary Lyman, the daughter of Rev. Isaac Lyman of York, Me., who became the mother of eight children.

It required much care and economy to make the salary meet the expenses of so large a family. But it was Dr. Buckminster's rule never to incur a debt. His salary had been adjusted, at his suggestion, in a peculiar way, so that it might not vary with the changing value of money in those days. He was to receive "Such a sum of money annually as will be sufficient to purchase three hundred bushels of Indian corn, and four thousand eight hundred pounds weight of fresh beef at the current market-price, as it may be settled in the month of October annually." Corn was then four shillings per bushel, and beef three pence per pound. If the prices should be less in any year, he was still to receive one hundred and twenty pounds. He was also to have the use of a house and garden, the keeping of a horse, twenty-five cords of wood annually, and "the free contribution."

The church numbered, in the year 1802, ninety-two members, — sixteen males, seventy-six females.

A Baptist society was formed in Portsmouth in September, 1802, by the instrumentality of Rev. Elias Smith; and a church was gathered in March, 1803. The present

⁴⁵ Dr. Buckminster probably lived at first in Dr. Langdon's house. The parish paid the rent of that house for several years, and no doubt for Dr. B.'s use. In 1792, the parish built a parsonage next north of Dr. Langdon's house. It is the same house now occupied by the pastor, though no longer the property of the parish.

Christian church and society worshipping on Court Street now represent that society.

Mrs. Mary Buckminster died in the year 1805, and plunged Dr. Buckminster again into the deepest grief. The whole of the night and day following her decease, he walked to and fro in his study, so overcome with his sorrow that even his children feared to approach him.

His domestic affections, as might be supposed from his extreme sensibility, were very strong and tender. He entered with all familiarity into the thoughts and sports of his children. His daughter says, "The moment his clear and musical voice was heard the children were wild with impatient joy to be in his presence; and then the infant was in his arms, the smaller children were climbing his knees; and, in their infantile complaints, no one had the power of soothing like himself."

Dr. Buckminster married, in 1810, Mrs. Ladd, the widow of Col. Eliphalet Ladd. At the same time he left the parsonage, and removed to the house now occupied by George Tompson, which was the property of his wife. A year later he had a severe illness, which left him in a state of debility and mental depression. He preached with difficulty through the winter; and on the last sabbath in May, 1812, administered the sacrament of the Lord's Supper, feeling that he should never be permitted to do so again. On Tuesday he started, with his wife and two members of the church, for Saratoga Springs. A week later they reached a retired and solitary inn at Reedsborough, Vt. He was extremely ill through the night, which he spent mostly in prayer. In the morning he said to Mrs. Buckminster, "My son Joseph is dead." She, supposing him

to have been dreaming, answered, "No : he was well a few days since ; and we shall see him when we return." — "I have not slept or dreamed," he replied : "he is dead." He was right. The son had died, in Boston, the evening previous ; and the father followed him before twenty-four hours had passed. He was buried at Bennington, Vt., Rev. Daniel Marsh of that place preaching the funeral sermon. A week later, on Friday, June 19, the North Church was filled with a mourning congregation. The pulpit, the chandelier, and the galleries were draped in black ; while Dr. Parker of the South Church, the valued younger friend of the deceased pastor, preached an appropriate funeral discourse from the text, "But none of these things move me : neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." (Acts xx. 24.)

A monumental stone was placed upon the grave at Bennington, with this inscription : —

"In memory of the Rev. Joseph Buckminster, D.D., pastor of a church in Portsmouth, N.H., who died suddenly in this vicinity, while on a journey for health, 10th June, 1812, *ætatis* 61. He was a fervent and devoted Christian, an eloquent and evangelical preacher, a faithful and indefatigable pastor, an affectionate son, brother, husband, father, and friend. His bereaved people have erected this memorial of his eminent worth and of their tender and respectful grief.

"O ever honored, ever dear ! adieu :

How many tender names are lost in you !

Keep safe, O tomb ! thy precious, sacred trust,

Till life divine awake his sleeping dust."

Among Dr. Buckminster's parishioners here were some men of special note, of whom it would be interesting to speak if time would permit, — Gen. William Whipple, one of the signers of the Declaration of Independence ; Judge William Parker, a deacon of the church, the father of Bishop Samuel Parker of Massachusetts, and the ancestor of Hon. John P. Hale ; Col. Eliphalet Ladd, to whom we are indebted for the introduction of the pure aqueduct water which adds so largely to the healthfulness and convenience of this city ; his son William Ladd, afterwards the eminent advocate of peace ; Dea. Amos Tappan ; and Mrs. Tappan, a sister of Dr. Buckminster, whose unwearied benevolence among the poor and neglected, as well as in other departments of Christian labor, has consecrated her memory in many hearts ; Daniel Webster, who came to Portsmouth in 1807, married in the following year Grace Fletcher, and commenced housekeeping in the house on Vaughan Street, opposite Raitt's Court, now occupied by Mrs. Robert Gray. Mr. Webster was one of the wardens of the North Parish in the years 1814 and 1815, and removed to Boston in 1816. Rev. Joseph S. Buckminster has already been referred to, one of the most gifted and scholarly men that New England has produced.

The Methodist Episcopal Church in Portsmouth was formed in 1808. Their present house of worship was erected in 1827.

After Dr. Buckminster's death, the church was nearly three years without a pastor. This arose from a radical difference of views in the parish, which was nearly equally divided between the evangelical doctrines held by the church, and what was known as "Liberal Christianity."

Two ministers were invited to settle, but declined, — Rev. William Jenks, who became a Professor in Bowdoin College, and Mr. Matthew R. Dutton.

In 1814, the church and parish extended an invitation to Mr. ISRAEL W. PUTNAM of Danvers, Mass., to become their pastor ; and after some hesitation on his part, in consequence of the division in the parish, he was ordained, on the 15th of March, 1815. Some of those who did not sympathize with his doctrinal views left the parish : others remained, and became, in later years, his firm friends. The church was united in sustaining him from the first. The number of the church at the time of his ordination was ninety-seven, — fourteen males and eighty-three females. Of the ninety-seven, fifteen were non-resident. The church steadily increased during his ministry, and had more than doubled its numbers when he left.

One of the earliest enterprises of the church, after his settlement, was the erection of the Brick Vestry on Fleet Street, which was accomplished largely through the liberality of Gov. John Langdon, an honored member of the church. The building was dedicated on the 6th of August, 1817 ; and the fifty-three years of its religious history mark a period of rapid increase in the numbers and influence of the church.

In June, 1818, a sabbath school was established in the
x Brick Vestry. It was afterwards held in Jefferson Hall, and included the children of the city, without respect to denominations. Dea. Amos Tappan of this church was the first superintendent, from 1818 till his death, in 1821. Timothy Farrar, also a member of this church, succeeded him as superintendent. It seems probable, from the early

records, that other churches in the city afterwards established separate schools, and that the original union school passed under the entire control of this church. This, however, was not, strictly speaking, the first sabbath school in Portsmouth. Many years earlier, Mrs. Amos Tappan, of whom mention has already been made, collected the numerous negro children in town at her house every sabbath, and, with the aid of her daughters, gave them religious instruction. This was continued for several years, and constituted probably, the first sabbath school in New England.⁴⁶

The house of worship of the Middle-street Baptist Church was erected in 1828. The society was formed a year or two earlier.

In 1827 and 1828, there was a powerful revival of religion in this church and parish, which continued more than a year, and led to the addition of more than one hundred members to the church. The church and congregation had now become so large, that, after careful deliberation, it was decided to form a new church; and the Pleasant-street Church was organized, in September, 1828, forty members having been dismissed from this church for that purpose.

Rev. Jared B. Waterbury was the first pastor.⁴⁷ He was dismissed after three years' service, and Mr. Joseph H. Towne was ordained.⁴⁸ He, however, remained only a year and a half; and Rev. Parsons Cooke, who succeeded him, was pastor less than a year.⁴⁹ The pecuniary reverses of the times, with other causes, hindered the success of the

⁴⁶ Mrs. Lee's Memoir of the Buckminsters, p. 44.

⁴⁷ Installed March 18, 1829; dismissed March 6, 1832.

⁴⁸ Ordained June 13, 1832; dismissed Nov. 7, 1833.

⁴⁹ Installed May 13, 1835; dismissed Dec. 7, 1835.

enterprise ; and in 1836 (July 1) the church was dissolved, and the members of it united again with this church.

It was in order to facilitate this re-union of the churches, that Dr. Putnam, in 1835, resigned his position, and was dismissed (March 15) at the close of just twenty years' service. In that period, three hundred and one members had been admitted to the church.

Dr. Putnam was born at Danvers, Mass., Nov. 24, 1786, was graduated at Dartmouth College in 1809, and commenced the study of law at Salem, Mass. Soon after his conversion, in 1812, the ordination at Salem of the first American missionaries to the heathen turned his attention to the gospel ministry ; and, after prayerful consideration, he relinquished his previous plans of life, and entered upon theological studies at Andover. *This* was his first parish.

After his dismissal from this church, he became, within a few months, pastor of the First Church in Middleboro', Mass., and remained in that relation more than thirty years, till his death, May 3, 1868.

The First Freewill-Baptist Church in Portsmouth was organized Jan. 23, 1832, and was divided and scattered in 1843. Feb. 17, 1851, the present Pearl-st. Freewill-Baptist Church was formed. Their house of worship was erected in 1859.

Rev. EDWIN HOLT was installed seventh pastor of this church on the 2d of October, 1836. He had previously preached for some months at the Pleasant-street Church.

In the following year, the old meeting-house, which had stood on this spot more than one hundred and twenty years, was remodelled, and fitted to serve the parish for seventeen years longer.

A memorable revival of religion was enjoyed under Mr.

Holt's ministry, in the year 1840, and eighty-five members were added to the church. Many of these were heads of families. Mr. Holt was dismissed March 2, 1842. The whole number admitted to the church during his ministry was one hundred and eighty.

Mr. Holt was born in New London, Conn., April 17, 1805, and was graduated at Columbia College in 1821. He commenced the study of medicine, but exchanged that for theology when his religious life began, and was ordained at Westfield, N.Y., in November, 1827. After a ministry of two years there, he was for a time Secretary of the Southern Board of Missions, and then pastor of a church at Macon, Ga. After leaving Portsmouth, he was pastor in New-York City, in Greenland, N.H., and in Madison, Ind. He died at Evansville, Ind., June 26, 1854, at the age of forty-nine years. He was an eloquent, earnest, and successful minister.

The remaining five pastors of the church are still living, and laboring in the ministry; and I shall be expected to give only the briefest sketch of the history of the church in these later years.

Rev. RUFUS W. CLARK, eighth pastor of the church, was installed here Nov. 16, 1842, and dismissed in November, 1851. In those nine years, one hundred and fifteen members were admitted to the church; fifty-four of them in the year 1843, and twenty-eight in the year 1849. The whole number of the church at the close of his ministry here was three hundred and forty-five. Dr. Clark is now pastor of a church in Albany, N.Y. It is a matter of regret to us all that he is not with us on this occasion.

The church was without a pastor nearly two years after

Dr. Clark left. In the spring and summer of 1853, there was unusual religious interest among the people. Rev. Dr. Lyman Beecher preached here for eight weeks, and many of the young were led to the Saviour. Thirty-one united with the church in that year.

Rev. HENRY D. MOORE, ninth pastor of the church, was installed Aug. 17, 1853. In the year 1854, the old church, which had stood for one hundred and forty years, was taken down, and the building in which we are now met was erected upon the same spot. The religious services of the society were held in the Temple between the time of leaving the old church and entering the new.

Aug. 7, 1855, Rev. Mr. Moore resigned his position here, and soon after became pastor of a church in Portland, Me. He has since been settled at Pittsburg, Pa., and is now pastor of the Vine-street Church in Cincinnati.

This house of worship was dedicated on the first day of November, 1855; and, on the same evening, Rev. LYMAN WHITING, tenth pastor, was installed. During his ministry here, the great religious awakening of 1858 swept over the country, reaching, with greater or less power, every evangelical church in the Northern States. This church enjoyed a share of the blessing, and welcomed forty-two members to its fellowship in that and the next following years.

Dr. Whiting was dismissed in 1859. He has since been pastor of churches in Providence, R.I., in Dubuque, Iowa, and in Janesville, Wis., which is his present field of labor.

Rev. WILLIAM L. GAGE became the eleventh pastor of the church, Oct. 17, 1860. His ministry here was interrupted by imperfect health, and continued only till Jan. 24, 1863. Mr. Gage was a graduate of Harvard College, in

the class of 1853. He has devoted much time to literary pursuits, and is the author of several valuable works. He is now pastor of the Pearl-street Church in Hartford, Conn.

The present pastor was installed over this church, June 3, 1863. There was more than usual religious interest in the church and congregation in the years 1864-65, and sixty-six members were added to the church ; and also in the years 1869-70, when ninety-three members were admitted.

In 1870 the church, with the aid of many members of the parish, erected a new and commodious chapel, which was dedicated on the 24th of February of the present year. An honored name,⁵⁰ which it may not be allowable to mention to-day, is as closely associated with the beginning and completion of this chapel, as the name of Gov. Langdon is linked with the building of the Brick Vestry. May God grant to the prayers and self-forgetting labors of this church that the glory of the latter house may be greater than that of the former ! Little more in this respect could be asked for the church than that the scenes of devotion, of penitence, and of faith, upon which the narrower walls have looked down, may be repeated, in the larger measure of our multiplied numbers, within the more stately edifice.

The whole number of the names of members of this church from the beginning, now standing upon its records, is more than seventeen hundred. The lists are imperfect, in some of the earlier pastorates ; so that it is probable that nearly two thousand of those who call Christ Lord and Master have in these two hundred years been identified with the body of which we have here traced the history. The present number of the church is four hundred and ten.

⁵⁰ Miss Mary C. Rogers. Miss Rogers died Aug. 15, 1871.

"The memory of the just is blessed." The heroic lives, the Christian self-denial, of the fathers, drawn out into the light to-day, send down to us, the living members of the church, new impulses to Christian devotion and courage. They did their work quietly and simply, in their day. It was not a period of celebrations and reminiscences. They little anticipated the honor with which we recall their names at this end of the centuries. They maintained the truth as it had been made known to them, at cost sometimes of personal freedom, at cost often of the esteem of men, but with the sure gain of God's approval, and with the unfailing joy of conscious loyalty to the truth.

It is a privilege to be counted in such a succession. It is the easier to bear reproach for the name of Christ, or to resist the inward foes which assail our Christian integrity, when our names stand beneath the names of Moodey and of Rogers, of Cutt, of Stileman, and of Haines, and their successors in this goodly fellowship, and when the interests of the church which they planted and nurtured are committed to our fidelity. A thousand sacred thoughts and tender recollections touch the hearts and re-enforce the faith of all who join hands with those good men.

The very ground on which we here stand is redolent of sacred associations. In these spaces, through which our words and our prayers and our songs echo to-day, have vibrated the utterances of faithful appeal, of devotion, and of praise through five generations of worshippers. Let the appeal never be less earnest, or the testimony to the truth less faithful! Let the petitions of devout hearts here rise in ever-renewed supplication! Let new voices, in joyful love to Christ, take up the strain of grateful praise,

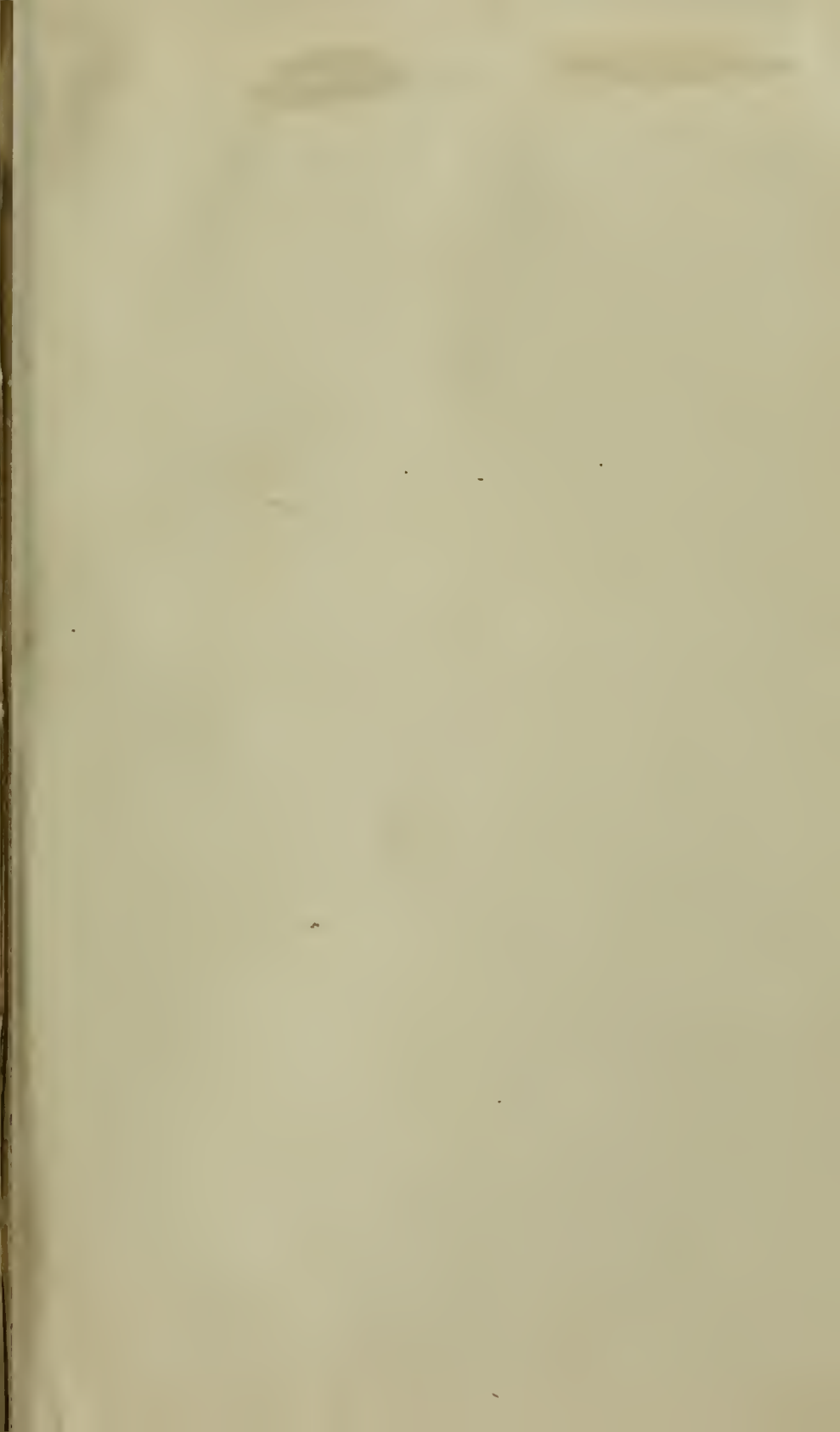
till earthly worship shall give place to heavenly adoration!

And now upon this Mother, who for so many of us has nurtured in its beginning or in its growth the Christian life, to whom we owe under Christ so much of what we are and of what we hope to be, and who gives us to-day, in the heroic examples of her elder sons, fresh impulses to Christian duty and devotion,—upon this ancient and honored church we invoke the renewed affection of all her children, and the rich gifts of heavenly grace. May they to whom it shall be permitted in other centuries to enjoy her protection and guard her interests catch the spirit of her most devoted children, and carry forward to larger and higher successes that which has been already attained!

And may HE for whose glory, and for the advancement of whose kingdom among men, the Church exists, be pleased to bestow upon us, and upon those who come after us, His constant guidance and benediction!

O thou Shepherd of Israel, thou King of Zion, thou Redeemer and Saviour of men! grant unto this thy church the illumination of Wisdom, and the quickening of the Holy Spirit. From generation to generation be thou her strength. Let no weapon that is formed against her prosper. May many sons and daughters arise up and call her blessed! Let her priests be clothed with righteousness, and let her saints shout aloud for joy.

SO WE, THY PEOPLE AND SHEEP OF THY PASTURE, WILL GIVE THEE THANKS FOREVER: WE WILL SHOW FORTH THY PRAISE TO ALL GENERATIONS.



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